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We shall do a service to our readers in calling their attention to two little books of poetry by Professor Santayana: "Sonnets and Other Poems" (1894), and "Lucifer, a Theological Drama" (1899), both published by Herbert S. Stone & Co., Chicago. They will find in them much of the same union of elevated thought with refined literary form. We quote one passage:

"For long ago I taught my thoughts to run  
Where all the great things live that lived of yore,  
And in eternal quiet float and soar;  
There all my loves are gathered into one,  
Where change is not, nor parting any more,  
Nor revolution of the moon and sun."

WILLIAM M. SALTER.

CHICAGO.

LA MORALE UTILITARIA DELLO STUART MILL. Esposizione della Dottrina. Memoria del S. C. Prof. Giuseppe Zuccante. Milano, 1899. Quarto. Pp. 113.

In this Memoir, which forms part of the proceedings of the Lombard Royal Academy of Science and Literature, Dr. Zuccante continues the study of English hedonism which he began in the monographs reviewed in the *INTERNATIONAL JOURNAL OF ETHICS* for January, 1899. [Vol. IX., p. 236]. The present work is the third of a series which he is devoting to the theory of J. S. Mill. In two earlier pamphlets Dr. Zuccante discussed the origin of Mill's ethics, he now expounds the doctrine itself, and in a future work he intends to criticise it. Even in this memoir, however, there is a good deal of criticism, and elaborate comparisons are made between the views of Mill and those of Mr. Spencer, Professor Bain and others. The main substance of the volume is a very elaborate exposition of Mill's "Utilitarianism," and in addition there is much quotation and discussion of the passages bearing on ethics in the "Logic," the "Examination of Hamilton" and the "Dissertations and Discussions." Apparently there is no Italian translation of the "Utilitarianism," and Dr. Zuccante's work will be useful as a substitute. He refers frequently to Le Monnier's French translation, mainly to point out its errors, and his own renderings seem to me to be almost always accurate. The only exceptions are such slight errors as that on p. 61, l. 25, where the point of the English sentence is lost, viz., that the tax should not merely be in proportion to the amount of a man's possessions,

but that it should increase more rapidly the more a man has *to spare*. Dr. Zuccante adopts the sensible plan of giving occasionally original English phrases along with his translation; but the proof-reading of these has been badly done and there are errata in almost every one of them. The exposition is clear, fluent and full, and the criticisms, although they can hardly be regarded as profound, are always acute and often very interesting.

From the author's general treatment of his subject one gathers that his own position is somewhat as follows. He regards the development of utilitarian ethics in England as taking the form of an endeavor "intrinsecare l'estrinseco," to pass from the "external" determinism of Bentham to the more and more "internal" or "psychological" determinism of Mill and Spencer. "L'interiorità, il psicologismo," that is the new element which Mill tries to introduce into utilitarianism. But this endeavor is only very imperfectly carried out. It is fundamentally an attempt to get rid of a purely mechanical (and ultimately fatalist) view of human nature and conduct; but Mill succeeds merely in substituting an "internal mechanism" for the "external mechanism" which had satisfied his predecessors. Apparently Dr. Zuccante regards some form of intuitionist ethics as the real goal towards which Mill is blindly striving and he frequently points out how Mill, with his candor, his openness of mind and his way of developing his thought in a "sinuous curve," rather than in a straight line, comes to conclusions which are infinitely near to the views of the opposite school. Thus Mill's hesitations and contradictions, his "saying and unsaying" are repeatedly pointed out. Mill's object is regarded as having been to vivify utilitarianism by bringing within it all that is best in the intuitionist tradition. And it is evident that this harmonizing tendency is carried a stage further in the writings of Mr. Spencer. But one gathers from Dr. Zuccante's comments that, in his opinion, even Mr. Spencer does not do full justice to the "freedom," "spontaneity," "activity" of the individual. Doubtless the author's own position will be more definitely stated in the critical memoir which he has promised.

The contents of the volume may be briefly indicated. Chapter I. is concerned mainly with Mill's position regarding the quality of pleasures and with the relation between individual and general happiness. These matters are discussed on familiar lines, and the same may be said of Chapter II., which expounds the general objections to the utilitarian position and Mill's replies, as they are

given mainly in Chapter II. of the "Utilitarianism." The chief interest of Chapter III. is the elaborate comparison between Mill's view of moral obligation and those of Spencer and Bain. Dr. Zuccante prefers the position of Spencer because it makes moral authority primarily "internal," while according to Bain, on the other hand, this "internal" moral authority is merely the reflection of an authority that is originally external. In Chapter IV., Mill's view of the nature of virtue is expounded, as well as his account of the function of habit in transforming desire into will, etc., and Mill's account of habit is contrasted unfavorably with that of Aristotle. Chapter V. deals with Mill's theory of justice, which it compares first with the views of Bentham and afterwards with those of Spencer. Bentham, Helvetius and Hobbes would, according to Dr. Zuccante, have disavowed Mill's doctrine as not really following from their own, and indeed Mill's argument is glaringly inconsistent with itself. The earlier utilitarians attributed to justice a right which is fundamentally external and legal. Mill draws a distinction between moral and legal right, attributing to justice distinctively a moral right, and yet he defines this right in a way which makes it indistinguishable from legal right. Again, while admiring the "wonderful subtlety of psychological analysis" in Mill's statement, Dr. Zuccante regards the position of Mr. Spencer as more satisfactory, especially in view of his explanation, through heredity, of the "transcendence" of the idea of justice. Chapter VI. is devoted to a very long discussion of the question of free-will and determinism, with reference to the views of Mill as given in the "Logic" and in the "Examination of Hamilton." Dr. Zuccante finds two opposite currents in Mill, which strive to combine or overcome one another, but never succeed. On the one hand, Mill is inclined to grant to man a provisional personality, a kind of liberty and control over his actions, while on the other hand, this personality is entirely denied and the human mind is reduced to a series of states of consciousness. The criticisms of Mill in this chapter can hardly be regarded as profound or satisfactory. At best Dr. Zuccante makes some clever debating points, which will not stand a steady examination. His reply (p. 88) to Mill's attack on the intuitionist theory, which justifies the belief in freedom by the "witness of consciousness," is a plain begging of the question, and his suggestion (p. 100), as against Mill's theory of punishment, that the good of the guilty and the protection of society might (if that were all) be better obtained by rewards than

by punishments, is more amusing than sound. The unbeliever in "retributive" justice need have no difficulty in pointing out that a legalized system of blackmail can be for the good neither of the blackmailed society nor of the blackmailing individuals. It is but right to remember, however, that Dr. Zuccante reserves his main criticisms for a later volume. Yet it is not encouraging to find (p. 97) that he regards the objection implied in the question: Is it just to punish a man for an action which he was "determined" to do? as giving "*il colpo di grazia*" to the system of determinism. In the concluding chapter there is a brief estimate of Mill's position as a whole, and the large function of association in his system is emphasized. Mill is further criticised for attributing too much importance to the state and not insisting enough on the inner morality of the individual. Similarly, Dr. Zuccante argues that, on Mill's principles, education becomes too much a process from without inwards and the mind is apt to be regarded practically as a *tabula rasa*, to the neglect of its germinal capacities. In all this Dr. Zuccante is, of course, proceeding on familiar lines, and the expression of his own views is as yet too vague for profitable discussion.

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AN INTRODUCTION TO ENGLISH POLITICS. By John M. Robertson. London: Grant Richards, 1900. Pp. xxvii, 515.

The purport of this "Introduction to English Politics" cannot be better stated than it is by the author himself in his "Preamble:"

"The following treatise originated remotely in a lecture delivered as preliminary to a course on 'Modern English Politicians' (from Bolingbroke to Gladstone), the aim of the prefatory address being to trace in older politics, home and foreign, general views which should partly serve as guides to modern cases, or at least as preparation for their scientific study. . . . It makes no pretension, nevertheless, to a complete or systematic treatment of political history, or of political forms and theories. The object in view from the first has been, not the technical anatomy or documentary history of institutions, but the bringing into light of the ruling forces in all political life, ancient and modern alike. . . . It is in the express treatment of problems of social evolution that there is need for new developments."